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ABSTRACT

Varied theoretical approaches provide insight into the complexity of the process of role shift for men and women. The concept of role "shift" as opposed to role "change" recognizes the need to consider the progressively complex interactions and processes which occur intraindividually, interindividually, culturally, and historically as individuals interact with, react to, and act upon their environment. Recently, attention was directed toward the male only from the perspective of his response to the new woman. Dependency, diffusion, decentralization, and demystification are four issues underlying the shift in role focus. The feminist movement which sought to give women equal rights with men has opened the way for women to enter the workplace. This has created a double standard where men are victims of the traditional stereotypic male worker, provider roles. Already some men in dual career families are attempting to integrate occupational and family roles. They accept and actively support their wives' careers and value close relationships with their children. Men are developing their own support systems, and men's studies is an accepted and important discipline in some universities. Although the question of men's victimization has not been answered, the problems and potential for positive adaptation have been identified. (LLL)

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Women's Liberation: Are Men Victims?

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Abstract

The focus of this paper is on the shifting processes and complex interactions which occur as individuals interact with, react to, and act upon their environment. We present a modified AGIL model for sex role shift as a theoretical framework for examining various interpretations of the impact of women's liberation. History, sociology, literature and psychology provide information and insight into male and female behaviors, roles, and perceptions of personal and societal expectations for acceptable masculine or feminine behavior. Although we have not answered the question of men's victimization, we have identified the problems and potential for positive adaptation.

Key Terms

women's liberation

role shift issues

shifting sex roles

victimization

modified AGIL model

Women's Liberation: Are Men Victims?

"Sexuality: Politics, Privacy and Personal Freedom," the topic the tne 1988 Groves Conference on Marriage and the Family, presented the opportunity for reexamination and discussion of an intriguing question, "Have men been victims of women's liberation?" Early feminists viewed women as victims and the feminist movement was seen as a protest against their victimization. It was their effort to attain freedom from the restrictiveness of their traditional stereotypic roles and equal rights with men. Women's studies, psychology and sociology provide the background for this paper, the focus for the discussion, and the framework for the interpretation. The writing and research of both men and women, past and present and the contributions of conference participants yielded insight into both differences and similarities in perceptions of male and female roles, the outcomes of women's liberation and the victimization issue.

HISTORICAL BACKGROUND

Friedan (1970) in The Feminine Mystique characterized women as dissatisfied, trapped in domestic roles, feeling empty, incomplete and non-existent. These women wanted more than husband, home and children but they felt unable to break out and to overturn the barriers erected by the traditional, stereotypic view of women's role in society. They saw few avenues of escape to more

rewarding careers. Much of the energy of the feminist movement was derived from rage over being a victim. Early activist women portrayed the male-female dynamic thus: "He is the oppressor, victimizer, abuser, user, exploiter, chauvinist, sexist pig. She is the oppressed, victimized, abused, used, exploited, maligned, passive, blameless, helpless victim" (Goldberg, 1979, p. 112).

This is the "mixed and conflicting sex-role baggage" that today's women are saddled with. These are the ideas about women's proper roles that men have been exposed to. Examples from the past provide evidence that women have the ability to seize the opportunity to shift roles and that these changes do eventually occur. Also, historically, female role shifts are inexorably tied to change in the focus of male energy and activity, in business and politics and their relationship to the home and the family.

Classical views of women's roles presented alternatives. Aristotle viewed woman as inferior, requiring the guardianship and direction of a male relative. On the other hand, Plato saw men and women as equals in intelligence and abilities. The only reason to marry (and become dependent) was to produce legitimate heirs. In the Christian Era women were viewed either as temptresses or saints. Women's souls were equal to those of men but on earth they were subservient to their husbands. During the Middle Ages, when governments were weak, noblewomen assumed power and wives of merchants were allowed to join guilds. These ups and downs in women's opportunities to choose and their gains and

losses in freedom and power continued to reflect changing economic, social, and political trends. Women's behavior shifted accordingly. In America, the self-sufficient, forceful colonial woman was replaced in the first part of the nineteenth century by the domesticated shrinking violet. Along with industrialization came a new ideology of domesticity that, seeming to glorify women's role, kept them out of the world of work and other activities (Demos, 1979; Hareven, 1986; Jeffrey, 1972; Sennett, 1971). Later on, it was the "conspicuous consumption" mentality of the nouveau riche that required a gentile, idle, non-working wife as evidence that a man had "arrived" (Hafter, 1979; Veblen, 1934).

The invidious use over the last century of sexual stereotyping is also represented in the following male perspectives: Fredrick Nietzsche, "Woman De-Feminized"; August Strindberg, "The Vampire Wife"; Sigmund Freud, "Anatomy Is Destiny"; Robert Graves, "Real Women"; and Lionel Tiger, "Why Men Need a Boy's Night out." Male allies of feminism presented the following perspectives: George Bernard Shaw, "The Womanly Women"; Havelock Ellis, "The Love Rights of Women"; Gunnar Myrdal, "Women, Servants, Mules, and Other Property"; Ronald Sampson, "Power Corrupts"; Theodore Roszak, "The Hard and the Soft: The Force of Feminism in Modern Times" (Roszak et al., 1969).

MALE AND FEMALE

What is the status of the victim decades after the feminist

movement reached its peak? How well do we understand men and women, their similarities and differences? At the 1986 annual meeting of the American Psychiatric Association, symposium speakers agreed that men and women show behavioral and cognitive differences but that difference does not mean inequality (Psychiatric News, 1986, p. 17).

Bakan (1966, p. 112) identifies two fundamental principles common to all life, "agency" and "communion," and designates these as male or female. Agency, the main principle, is characterized by competitiveness, activity and independence. The female principle, communion, is characterized by concern for others or selflessness.

O'Neill (1982) describes male as strong, aggressive, rational, independent, task-oriented, invulnerable and successful. The quality of masculinity is therefore generally associated with the male as breadwinner, provider and worker; the active and public half of the species.

A sociological study by Pleck and Sawyer (1974) argues that "getting ahead" is indeed a strong theme in male socialization. Invulnerability, however, seems to be more apparent than real. Success or "getting ahead" involves constant competition and a continuous reevaluation in relation to others. For men it does not seem sufficient to establish a reputation; their thinking is that they have to continue winning and attaining new positions.

Research also shows that boys are more rigidly socialized to conform to sex-typed behavior. The extreme or hypermasculine

enculturation of the macho man is explained by Mosher and Tomkins (1988) in terms of script theory. Both affective and social components are incorporated into this interpretation of the formation of the macho male masculinity. It consists of callous sexual attitudes, violence as manly, and danger as exciting. The script is a set of rules for interpreting, directing, defending and creating the scenes making up the life of the macho man. This begins in childhood when masculine-type-affect such as excitement and anger is reinforced, as opposed to"distress and fear" considered to be feminine. The American mass media continues to reinforce these scripts and the "machoism" ideology which develops concurrently.

As stated above, the psychiatrist panel members at the 1986 conference argued that while males and females are supposed to be equal, idealism and reality are miles apart. Participants at the Groves Conference (1988) gave examples of this reality. Women, they felt, are still viewed as "worth less than men." In similar jobs, they earn less. The roads to corporate boards, to political offices, to positions of leadership and power in religious, business and educational institutions are obstructed or closed. The housewife's contributions to the economy are still not valued; rather the occupation of housewife is stigmatized.

It was felt, as well, that perceptions and interpretations of many female behaviors are stereotypically influenced. If women speak up they are "whining" or "complaining." Men, when they do, are demonstrating "leadership" and "initiative."

The Broverman (1970) study of mental health illustrates the serious impact of this double standard. The same description of "mentally healthy" applied to adults and to males. Women were described as less healthy by the following criteria: less independent, adventurous, competitive, more submissive, easily influenced, excitable in minor crises and concerned about appearance. In actuality, the basic and irreducible difference between male and female is that males impregnate and females menstruate, gestate, and lactate.

ROLE SHIFT

Our focus in on role shift for both men and women as the major dynamic process which can provide answers to the question, Women's Liberation: Are Men Victims? Varied theoretical approaches provide insight into the complexity of this process of shifting roles although most refer to role "change."

The concept of role "shift" as opposed to role "change" is important in this paper and in our discussion of the issues and outcomes. This conceptualization recognizes the need to consider the progressively complex interactions and processes which occur intraindividually, interindividually, culturally, and historically as individuals interact with, react to, and act upon their environment.

Biddle (1979) has indicated that while social roles and the expectation for role behavior are not universal, the context in

which roles are carried out and the functions which they serve are embedded in our social system. Current societal trends include these tasks of adulthood: starting an occupation, managing a home, assuming civic responsibility, selecting a mate, learning to live with a partner, and finding a congenial social group. For those who start a family, child rearing is added to the list of tasks. These tasks may be viewed from the perspective of Maslow (1954) as leading to satisfaction of basic psysiologic, safety, belonging/love, and esteem needs.

Life-span theory views the individual within the social context of history, culture and a sense of age (Karp & Yoels, 1982). Neugarten (1977) concludes that events, lifestyle, family and socioeconomic factors are important predictors of the way people change in adult life. She also identifies the "social clock" as a major developmental factor. According to Neugarten (1968) the "social clock" is a sense of regulation originating from an internalized perception of social norms, social expectations and social roles. This sense of social time can act, according to the author, either as an accelerator to accomplish a goal or as an indicator to slow down, depending on the social situation (Neugarten, 1968).

Cross-culturally, any arrangement of gender roles is possible. Adults perform roles in a variety of contexts in their home, work, social and private lives. Within these settings they display their lives and life styles relative to different roles such as daughter, wife, mother, employee, student, feminist, debater (Jones & Morgan, 1985). Each role taken on or thrust upon

a person contributes to the perception of the self and the definition of the person within the social and community context. Multiple roles demand negotiation for time and energy, and may gradually integrate in the experience of the total person. Roles tend to evolve over time as situational demands and personal needs change.

The scarcity hypothesis emphasizes energy limitations and role strain while the expansion hypothesis focuses on gratification derived from accumulating diverse roles. The scarcity model contends that people must continually make compromises to fulfill demanding role obligations; overload and role conflict due to discrepant expectations result in strain. For woman, five roles appear to be optimal whereas six or more cause problems (Froberg, D. et al., 1986).

While lip-service is paid to equality in shared home responsibilities in the dual career family, the woman still assumes the major burden. Moreover, the marriage role has been found to be detrimental to females' mental health but protective of males' psychological well-being (Psychiatric News, April, 1988). Higher numbers of women are depressed, independent of the fact that women more frequently seek help.

Dubbert (1979) notes that men are frozen in their role stereotypes and this influences negatively their capacity to shift roles. Friedan (1970) in the Feminine Mystique saw most women "trapped" in their grandmothers' tradition of serving men in a male-dominated culture. Dubbert (1979) suggests that men too

have been trapped by the traditional vision of our past. The American dream incorporated "the vigor of the masculine paradigm embracing intense individualism, free enterprise, the self-made-man ideal, the moral athlete" (p. 303). It also contained within it certain doubts and frustrations which were bound to affect the way males interacted with one another and with females. Like Pleck and Sawyer (1974), he sees American males caught up in the drive for success, power and profit, suffering limitations on their personal development. From their perspective, the masculine mystique victimized males as surely as the feminine mystique victimized females.

This American dream also depicted the stereotypically normal family, and the neat, tidy, standard middle-class home, both parents of origin living with their children and their pet, the dominant male in control. The ideal American male must do something tangible to be considered successful while often it is the intangibles which provide the greatest satisfaction in life, that which adds diversity and spontaneity. Mead (1949, p. 20) observes that,

> Inevitably, the culture within which we live shapes and limits our imagination, and by permitting us to do and think and feel in certain ways makes it increasingly unlikely or impossible that we should do or think or feel in ways that are contradictory or tangential to it.

Schwartz (1988) points to the intimacy problems which interfere with human relationships. He makes the following observations: Our socialization ties intimacy to commitment, seen as

the opposite of freedom. Emphasis is on self-fulfillment so we learn to dissociate. Men want to "feel" and to express feelings but they don't know how; they have no models or mentors. Moreover, the intimacy "demons" threaten them; fear of extinction, of being engulfed; fear of dependence; fear of exposure, seeming worthless and inadequate--as a sexual performer and a fixer of appliances. Anger, shame, rage, blame, denial, control, perfectionism, are men's defensive acting out modes often directed at the women representing the intimacy which they fear. Thus they are both the victims of their fear of intimacy and also the perpetrators of the victimization of women.

Problems of inequality in terms of freedom, power, money, control and status at home, in the workplace and in the wider social setting have revolved around role behaviors and expectations. Females have been viewed as, and have perceived themselves to be, "less than" compared to males; what they are, what they have, and what they are permitted to do. These perceptions about women have generalized to include all aspects in development: physical, biological, intellectual, social, emotional, sexual and moral. This focus on the male role as the standard has fostered a competitive, non-complementary battle of the sexes.

Recently, attention was directed toward the male only from the perspective of his response to the new woman. Does he do his share at home and does he allow her to dominate both in bedroom and office? Moreover, can he meet her performance requirements as sexual, intellectual, and social partner? Traditionally, roles

were clear cut or, as Rubin puts it: "For him, there is no being without doing. For her, it works the other way" (Rubin, 1979, p. 59). Being expect to "do," the male staked his masculine image and reputation upon the roles of good provider, worker, parental authority, interpreter of social values, and sexual expert. Power, control and status were his in return. The good provider placed the paycheck on the table on Saturday night, and worked hard so that his wife didn't have to work outside the home to provide the essentials for the family. It was important to have the best job one could get and to move up the ladder even if only little by little.

Closer analysis reveals the ramifications of the impact upon men as liberated women began to shift into men's traditional roles of provider, parental authority, interpreter of society, worker and sex partner. According to Ehrenreich (1983) ". . . what they had to give up was the constellation of attitudes, habits and gestures that had for so long defined adult masculinity" (p. 122). We can hypothesize by comparing pre- and post-feminist movement conditions and by noting what men have to say about their feelings and reactions.

Four issues underlie the shift in role focus: dependency, diffusion, decentralization and demystification.

Dependency surfaces as an issue when women and children become more independent. The male is no longer the source of income and the sole transmitter of values. Also, he can no longer depend upon wife and children to be solely dedicated to meeting his

needs. Interdependence and individuality are equally important. Her career and the children's activities also demand attention. As sex partners, wives were expected to be available and dependable, notwithstanding "headaches." Now the male is accountable, made to feel responsible for her responses which are dependent upon his performance.

Diffusion characterizes each of the traditional male roles. No longer are there clearly delimited and well-accepted expectations. It is not enough for today's "good provider" to put the paycheck on the table each week. Women are articulating their emotional and psychological needs. They want consideration, communication, nurturing, support, sharing, intimacy--things which are alien to the traditional male role. Besides these new role dimensions, men see a dilution of their primary role emphasis as they now share the worker and provider roles with women. This diffusion of roles results in diffusion of power as families shifted from "families as refuge" to "families as encounter groups" (Demos, 1979). Even in sexual relationships, he is no longer the authority, and his role is ambiguous. She may actively and aggressively initiate contact, may set the sexual rules and express her preferences. The new woman wants expressivity and he has no role models, no experiences and a perception of this as "feminine."

Decentralization: On the home front, man's "castle," where traditionally he was the center of his universe, he no longer is. Whichever role he examines, his power, authority, status and control are all threatened. Loss in any of these displaces his

feeling of centrality. His career, his top priority, "He is what he does," is now the center of competition with others, with his wife, and with his own goals. The stereotype, "over the hill at forty" has replaced the hard-worker, good provider image where men were judged by the the level of living they provided (Bernard, 1986).

VICTIMS AND VICTIMIZERS

Symbolic interactionists look to the environment for understanding of social behaviors. For them objects have symbolic meaning which becomes a significant shared interactive component. Language is the most powerful significant symbol through which meaning is shared and thus is an important factor in sex role acquisiton. Pleck (1976) elaborated on this. He suggests that the brain may have an area which is predisposed toward categorizing in terms of gender. This does not imply fixed immutable gender ideas. He recognizes the fact that as language usage among both individuals and cultures evolves over time, sex-role attitudes, beliefs, and behaviors are modifiable.

The significance of language continued to emerge during the Groves Conference discussions. Does "victim" mean sacrificed, destroyed, reduced, duped, badly treated, oppressed, taken advantage of? Participants used highly descriptive language and posed extremely relevant questions. Furthermore, is the male a victimizer, perpetrator, collaborator, actor, reactor or is he a

victim? Are both males and females victims, players, pawns, in the game of cultural, technological and historical progress? Power, control, and status are prizes in the competitive marketplace in the frontiers of the home and workplace. If home is family, what is family? the ideal family? the boomerang family? the sandwich family? Challenges, choices, options, careers, partnerships--some terms describe women, others are for men only. Pain, hurt, resentment, suffering, bewilderment--these are the words the conference participants used when they talked about themselves and men's place in the liberated woman's life and world. Philosophical versus emotional acceptance of the views of liberation and equality for both males and females, are difficult to grapple with. Philosophically participants could agree and accept the principles underlying women's new place in the world. However the ramifications and subtleties of the resulting shifts were still difficult to deal with emotionally. Whatever direction our groups discussion took, it inevitabley returned to the question of perception or "definition of the situation." The way an individual defines a situation (Thomas & Znaniecki, 1927) will highly influence the way he will act or react to it or the way he will play out his role. Looking Glass Self Theory (Cooley, 1964) also contends that we act based on perception; ours based on how we sense others react to us, whether our perception is accurate or inaccurate.

Schlossberg (1987) examining the transitions which women experience throughout their adult lives, notes that both transi-

tions and adaptations to them differ for each individual and take time. Growth from experience depends on one's perception of the event and also the meaning which it has for the individual. The ways in which one copes and the available support systems also color growth outcomes.

Goldberg (1979) sees males as victims of their own tendency to misperceive the female and "to dress her up in their fantasies" (p. 144). For centuries men have accorded woman special status, placing her on a pedestal and glorifying her for her unique attributes. They must also take the blame for their own readiness to take the blame and guilt engendered by what he calls the traditional "actor-reactor interaction." As the female role shifts from passive, submissive and non-responsible to male stereotypic initiating, structuring and deciding behaviors she becomes more autonomous in her own right. The male, however, remains "frozen in his protective pose, trapped by his fantasies and his conditioned orientation" (Goldberg, 1979, p. 144).

PROBLEMS AND POTENTIAL

For any society to exist the masculine characteristics of Bakan's (1966) "agency principle; competitiveness activity and independence" and the feminine, "communion" ones (concern for others and selflessness) must be balanced. Boles and Tatro (1980) consider achievement of this balance the fundamental task of human society. It is equally important that the individual integrate

the agency and communion characteristics into a balanced personality. Failure to do so is destructive of the individual and to the society. They recommend that males learn to redirect their drive toward egoistic self-interest toward concern for others and that women learn to base feelings of worth on their self-accomplishments as well as service to others (p. 113).

Mead (1949) sees a negative impact of our emphasis on human needs as guides to appropriate behavior. She says, "We find ourselves constructing a picture in which what have come to be called 'basic human needs' are seen as boundaries beyond which we dare not pass, man-holes that must be skirted, or trap doors that may be opening beneath our feet" (p. 23). Perhaps this partially explains men's hesitancy to accept the freedom to exercise the options which shifting roles afford.

Men do have more options as a result of women's liberation. they are now free to release the expressive, nurturing parts of their personalities. Rowan (1987), a humanistic psychologist, predicts that men will have great difficulty in learning to do this. The task is multifaceted, impacting at a conscious social-political level, changing laws, practice and daily behavior. At the unconscious level it means exploring feelings about their mothers, their fathers and their own internal female nature.

The feminist movement which sought to give women equal rights with men has opened the way for women to enter the workplace and at their convenience. This has created a double standard where men are victims of the traditional stereotypic male worker, pro-

vider roles. A female at mid-life can begin a new career, leave or enter the labor market for the first time. Can men do this with equal ease? Women have been viewed as the "scapegoats" in male-female interactions. Will other males replace females and fall victim to those of their own gender?

The focus of the feminist movement has shifted from equality in roles to the wider social issues of world peace, and ecological concerns. This is compatible with the traditional female gender orientation to nurture, to care and to share. However, the associated activities necessitate the stereotypically male characteristics and behaviors, organization, structure, aggression and drive for power. In this changed milieu who will help and support males in their struggle for balance between the "communion" and "agency" aspects of self?

Probably the most difficult aspect of role shift which males face relates to intimacy, not only, but importantly sexual intimacy. As females are freed of inhibiting stereotypic behaviors in the bedroom, males should have better sex partners. With better sex partners "successful performance" could become the norm allowing the "intimacy" issue to receive attention. More problematic, in this brave, new victimless world, will be making the time which developing intimacy requires and rediscovering the playful, childlike joyousness and amazement of spontaneity and sharing. In our highly structured and organized world perhaps Bruce Ayers' (1988) tongue-in-cheek suggestion makes sense: "S.T.O.P.S. a Society to Organize Planned Spontaneity."

There might appear to be built-in barriers and formidable obstacles to gender role shifting. Becker (1976) sees what he calls "historical alienation" resulting from mankind's unsuccessful attempts to achieve maximum individuality within maximum community. From a psychoanalytic perspective (Craib, 1987) the conflict between masculinity and feminity is likely to remain a fundamental internal conflict for everybody. He observes that generally, a well-established system of defenses will be impervious to change unless it becomes impossible to function in routine ways without experiencing great unhappiness. Structural changes in society might stimulate change in masculine role behavior. However such change would not be easily accepted by males.

> An observer of contemporary society would find that somehow the tasks of love and work seem to have been bureaucratized: women love, men work. For women, physical aging is a threat to the capacity to work, and the vast marketplace of American advertising--always a useful guide to the psychic underworld--exploits the sex-specific anxieties of each. (Datan & Thomas, p. 225)

Mead (1949) cautioned that, when we ask the very urgent questions we must ask about the differences and the similarities, the vulnerabilities and the handicaps of each of the sexes, we must also ask: "What are the limitations, and what are the potentialities, the lower limits and the possible upper limits of the fact that there are two sexes, and of the differences between them" (p. 26).

Already some men in dual career families are attempting to integrate occupational and family roles. They accept and actively support their wives' careers and value close relationships with their children. Men are developing their own support systems, an important component particularly in a social milieu which is hostile to role shifting. Men's studies is an accepted and important discipline in some universities (Yoshikashi, 1984). A Men's Study Newsletter is published by Men's Study Task Force of the National Organization for Changing Men (NOCM). This group provides support for men and women and seeks to help them understand how cultural beliefs about the male roles have shaped societal values and institutions: the family, the workplace, the political arena. The Fatherhood Project is a national research effort which seeks to help males develop nurturing skills, to participate in fathering and to inform the public about the changing roles of the American Father.

Developmentalists and family scholars and practitioners suggest education as one means of breaking down gender role stereotypes. Paludi (1986) presents methods to increase students' awareness of possible gender discriminations that exist in our society today. She emphasizes the importance of a life-span gender discrimination issues approach. Those who have not yet experienced life events common to later life may easily assume that inequalities do not exist. Dubbert (1979) would begin in kindergarten to help children develop "well-rounded" identities, by teaching so as to "liberate children from the biases, parochialism, and

prejudices that restrict and limit human growth" (p. 85).

Feminists urge us to "pay meaningful attention to intersections of race, class and cultural differences within gender--[and] avoid universalizing beyond data" (Schuster & Van Dyne, 1984, p. 429). Pollis (1988) recommends that sex researchers and educators "make a greater effort to study sexuality in social, historical, and political context and to consider arguments which conceptualize gender as a social category and social structure" (p. 102). She also points to the value of a broad interdisciplinary base when viewing sexual behavior, including philosophy, literature, anthropology, history as well as psychology, sociology and women's studies. We would add men's studies to this list.[1]

THEORETICAL FRAMEWORK AND CONCLUSIONS

As a theoretical framework for the study of role shift we have used a modification of Parson's AGIL: model (1953, p. 42) which comprised the following dimensions: Adaptation, Goals, Latency and Integration.

According to Parsons, in any system of action these dimensions are present in the following way. As implied by its name, Adaptation includes those activities by which the system adapts to the new environment; in this case values and stereotypical norms. Goal attainment would refer to the capacity to establish those norms, pursuing them in a methodical way. Integration, in turn, maintains the cohesion and serves as a stabilizing dimension while

Latency, or pattern maintenance, is the bridge that maintains the balance between the systems or socializing institutions such as family, school, church, and government, and the symbolic cultural universe. This four-function paradigm, which became central to Parson's work, was arranged as in Figure 1 and reads clockwise AGIL.

Insert Figures 1 and 2 about here

Although the above model can basically be fitted to apply to societal role change, male and female, we deemed it necessary to modify it (Figure 2) for the following reasons:

1. The original (square) represents a structural-functionalist model. Thus, action would refer not simply to the needs or perceptions of individuals regarding shifting of norms, but rather to a definite function of the system to keep change under control so that it does not threaten society's homeostasis. This square model speaks little of the shifting process itself, while process is what this paper tries to emphasize. That is why we have stressed "shift" as opposed to "change." As already stated, this conceptualization admits the need to include the complex interactions and processes which occur as individuals interact with, react to and act upon their environment. Rather than accept change as something that has already taken place, or drawing conclusions on what is good or bad for society, we are trying to shed light on an ongoing process that we see as circular and highly

dynamic; not only are values, norms, and roles affected, so is the individual.

2. Parson's model, as his abbreviation would imply, ends in Latency. Ours, not seen from a structural-functionalist point of view but rather from a symbolic-interactionist one, keeps rotating and continues the individuals' construction of reality in an ongoing-process of adaptation to real or perceived new values.

3. Although this paper discusses both male and female roles, its real goal is to uncover the feelings that lie underneath the shifting. This shift, therefore, deserves a place of its own within the model. We think of it in terms of a gray shaded area standing between "latency" and "adaptation," and to a point resembling--as was pointed out at the Groves Conference--what Durkheim (1964) described as a state of "anomie" (normlessness). We say, "to a point," because the perception of victimization reflects a comparison between old and new values, not a complete lack of norms. Once again, shift means going back and forth and not specifically radical change. Our modified model, Figure 2, does not answer the question "Are men victims of women's liberation." It can be used, however, to interpret how history, environment and changing institutions impact upon an individual's perception of victimization.

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Footnote

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Figure 1

Basic Parsonian AGIL Model

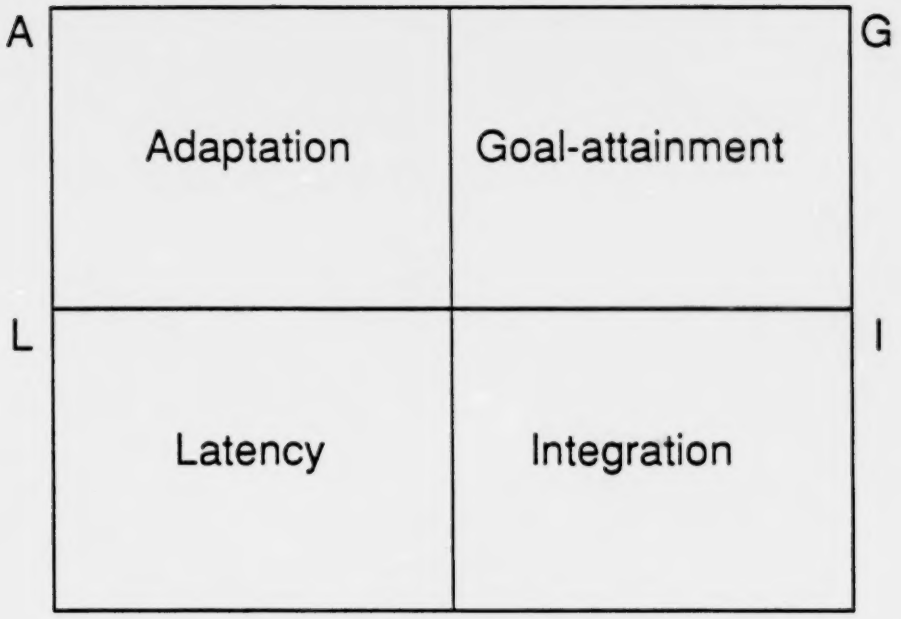
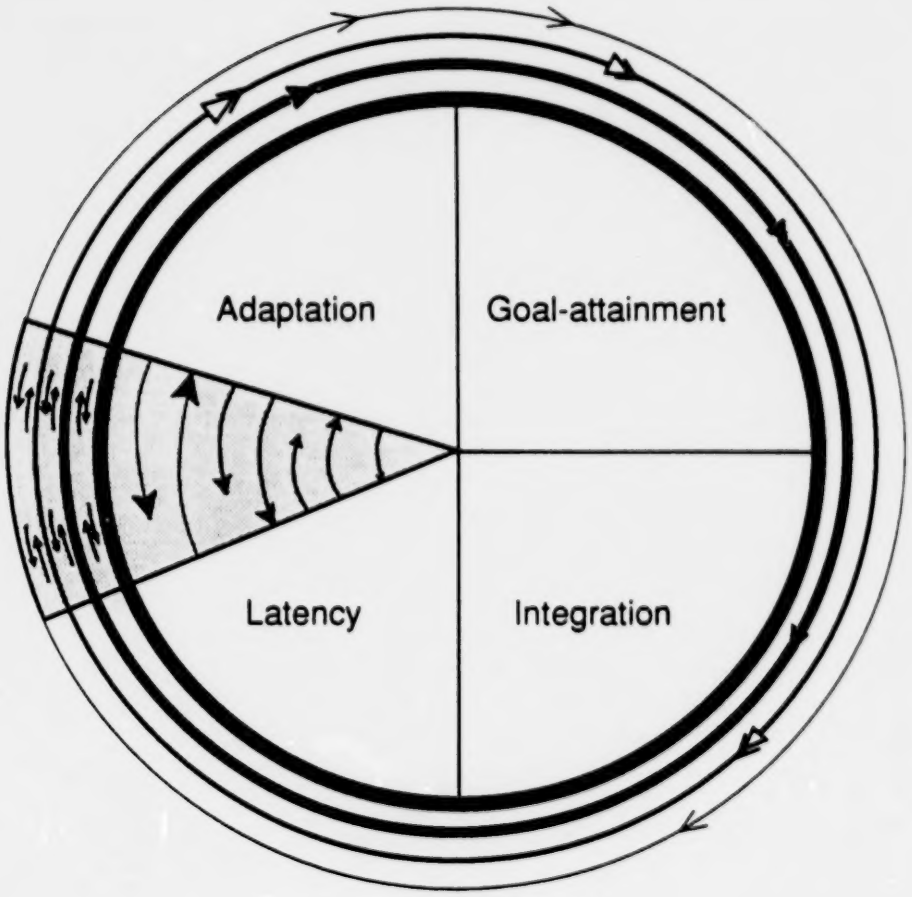


Figure 2

Modified AGIL Model for Sex Role Shift



Legend

Role Shift

Dynamic Processes